



HOLINESS TO THE LORD

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GEORGE Q. CANNON,
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SALT LAKE CITY, UTAH.



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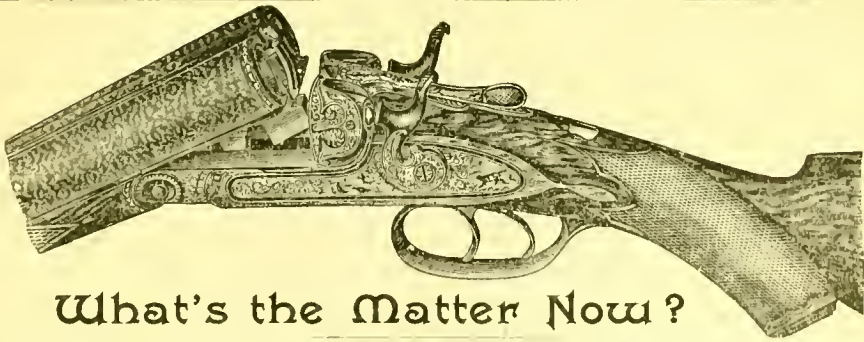
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CHILI.

THE "Lone Star Republic" is the title commonly used by the people of Chili to specially designate their country. The appellation is suggested by their national ensign. The lower half of their flag is red, upon the inner square of the upper half is a large white

to obtain more cordial recognition from the "Great Republic," as they call our country.

The mention of Chili to the average reader calls up a mental picture formed in school-days, having the following outline: A long fringe of sea-coast, a few scattered towns of respectable size, a background of snow-capped mountains, a mixed Indian and Spanish



VIEW OF SANTIAGO.

star upon a blue ground, and the remainder of the flag is white. It is a happy conceit of the Chilenos to speak of their single star as belonging to the galaxy displayed upon our national emblem, and they have long desired

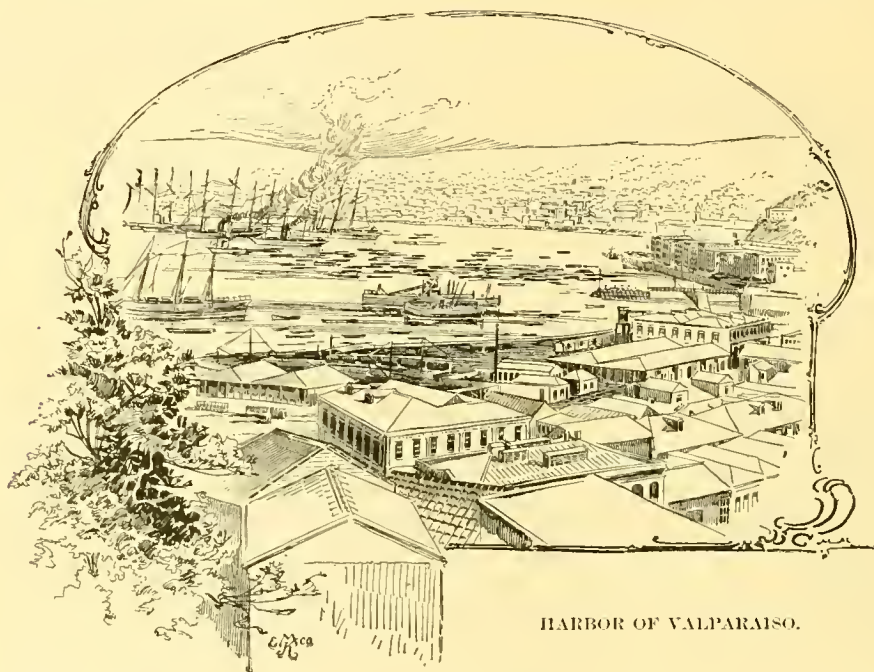
population having a limited civilization and resources of little value to anybody but themselves. It was a surprise to the writer (and probably has been to many others) to discover during a late residence there, that

Chili was not, after all, such an insignificant little country as had been supposed. To be sure, it is not so very wide, measured from east to west; but what it lacks in breadth is a good deal made up in length.

There is probably in Chili more Spanish "blue blood" than in any other South-American State. The direct descendants of the old Spanish barons and land-owners by right of original conquest are the ruling class today, and they own the major part of the improved real-estate of the country. Proud,

learned professions, law and medicine, have proved themselves great adepts at politics, and many enter the priesthood.

Among the natives belonging to the middle class are the trades-people, small shop-keepers, mechanics, skilled artisans, and farmers. This middle class has more mixed blood, and constitutes the most hardy and industrious portion of the population, although, as to habits of industry, all classes in Chili are inclined to take life easy. No Chileno does work today that can be put off till tomorrow.



HARBOR OF VALPARAISO.

boastful, passionately fond of dress and display, loose and voluptuous in their social habits and domestic life, with little religious restraint, the wonder is that the average grade of personal character and national life has not fallen much lower than is apparent to the general observer. While the idea of soiling or hardening their hands by any form of manual labor has been regarded with thorough disdain, and even an active mercantile business career has hardly been tolerated as becoming a Chileno gentleman "to the manor born," they have a taste for the

Manyana (tomorrow) is usually the first word which a foreigner learns to distinguish after landing in the country; and if he chance to be a Yankee fresh from the United States, full of energy and push, he will hear this synonym for patience-exhausting procrastination with almost unendurable frequency. But though not naturally given to severe application in ordinary lines of work, if there is any excitement in the way of fun or fighting, you can count on the average Chileno to be wide-awake, get there early and stay through. In war, especially, as has lately

been so sadly demonstrated, they are desperate fighters; and their prowess on the battlefield is their proudest boast.

The *peons*, numbering about one-third of the population, are an interesting study. They are the servant class, and, as society is constituted, a necessary nuisance. They live, for the most part, in a half-gypsy, half-serf style, and as a class are thriftless, aimless, ignorant, degraded, thievish, superstitious, and ugly both in appearance and disposition. Their habitations may be seen in the country by the roadsides and upon out-of-the-way corners of large estates; in the larger towns and cities, in the suburbs and alleys and upon otherwise vacant lots. Into little huts with adobe or sun-dried brick walls, thatched or tiled roofs, floorless, filthy, and, in the rainy season (which in the southern part of the country lasts several months), damp and cheerless, whole families herded together in a single room. They live, ostensibly, by service and odd jobs. Every household of any pretensions keeps regularly a retinue of from three to a dozen of this class, variously employed or idling about. Looking after them is a great care to the housekeeper: they all need constant watching. They will steal and carry off everything about a house they can lay hands on without prospect of being found out, and they are experts at the business. Fickle, fretful, given to falling out with their employers, they are ever leaving or being sent away, only to have their places quickly filled by others no better, often worse.

As a rule, none of the high-class women know anything about cooking, while no one of them would think of so far demeaning herself as to sweep her own room or do her own marketing for the table. Conventional usage likewise makes society men equally helpless; so, though the *peons* are a bad lot right through, they know that they are a necessity, and have things a good deal their own way.

There are one or two provinces in Chili still occupied almost wholly by the aboriginal tribes corresponding to our North-American

Indians; and although the Indians in the southland are less savage and vindictive than those in our country, they are sufficiently mischievous and ugly to render life on the frontier rather more exciting than safe.

The resident foreigners, though relatively not numerous, are playing an important part in the development of the country. They are chiefly Europeans, English, German, Italians, French, with two or three Swiss colonies lately arrived, and a sprinkling of Americans. Most of the foreign commerce is under their management.

Chili possesses great agricultural and mineral wealth, both actual and prospective. There is a large and growing export trade in wheat and other products of the soil. Lands are productive, and in the middle and southern provinces favorable both for tillage and for grazing. Only the most primitive methods of farming, however, are in general use, though improved implements and methods are coming into favor. The wooden plow is the chief implement in use for breaking, or scratching, the soil; but Mother Earth is very amiable: tickled with a stick she smiles back with a bountiful harvest. All kinds of the common fruits and grains known to us in this country are indigenous. Vineyards and orange-groves, rivaling in productiveness those of California and Florida, are multiplying; indeed, a new era in agriculture is dawning. Some of the landed gentry are managing their estates themselves, instead of leasing them, as heretofore, and agricultural colleges and experiment stations are being established.

In mineral wealth, also, Chili is unquestionably very richly endowed. She has some of the richest copper-mines in the world, great and apparently exhaustless veins of silver in her mountains, almost untouched, and gold-fields, lately discovered, that experts pronounced likely to rival those of California. But at present one of the chief sources of national wealth is the sodium nitrate works in the province of Tarapaca. This conditionally ceded territory is part of the indem-

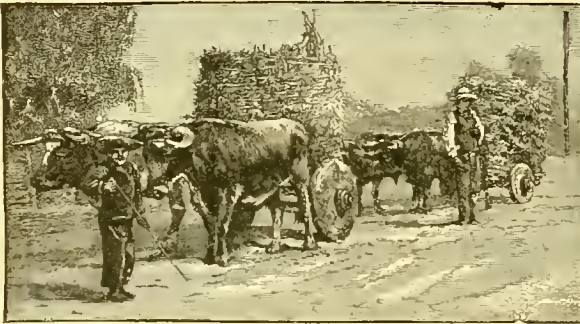
nity exacted by Chili from Peru. This region is to appearance an utterly barren and useless desert, but as a matter of fact it is a marvelously productive source of income, both to the local companies and to the national treasury. Inexhaustible deposits, known as *caliche*, by inexpensive mechanical and chemical processes are transformed into nitrate-of-soda crystals, and great quantities of this valuable fertilizer and chemical product are exported annually to Europe and elsewhere.

Although Chilian society is in process of rapid transformation by reason of diffusion of modes of thought and life dominant in England and the United States, there are still prevailing habits and customs of more or less distinctive national or race character. In dress the wealthy classes of both sexes

church. Elsewhere, unfortunately both for their beauty and their purses, the ladies are becoming the prey of the modern milliner. It is regarded as good form, however, for ladies to appear on street or *plaza* in the afternoon or evening without other headdress than flowers, many and beautiful varieties of which bloom in open air the year round. At church native women of all classes wear the *manto*, so that the congregation composed mostly of women kneeling, each one upon her own mat, presents to the unpracticed eye of a foreigner very little to distinguish the rich from the poor. There is a distinction in wearing the hair, however, which the leveling *manto* cannot wholly conceal from a close observer: the high-caste society ladies wear their hair in a coil, upon the top of the head, while all the lower class women are rigidly

forbidden by social law to appear with the hair in any other fashion than that of one or two straight braids hanging down the back.

The every-day dress of the poor women consists of a loose *sacque* of any cheap material, worn with a skirt, usually of a different color, black predominating. The majority of this class, both men and women, are very poorly and scantily clad, and, as a rule, are barefooted on all occasions. The streets in front



CHILIAN OX-CART.

follow largely Parisian fashions, except in the matter of shoes. These are a peculiar native style, with long, narrow, pointed toes and high heels, very uncomfortable to feet not accustomed to them from childhood. In the place of rubbers during the rainy season, everybody wears *zuecos*. These are thick, wooden-soled, awkward-looking affairs, open at heel and toe, easily slipped off and on without using of hands, but very difficult for a foreigner to manage gracefully. The Spanish *manto*, a shawl of plain black cloth or of lace, tastefully draped about head and shoulders, once an indispensable feature of a Chilian lady's wardrobe for all street occasions, is now worn conspicuously only at

of their dwellings are thronged with children, often nearly naked, covered with vermin, filth, and sores resulting from their manner of living and want of care.

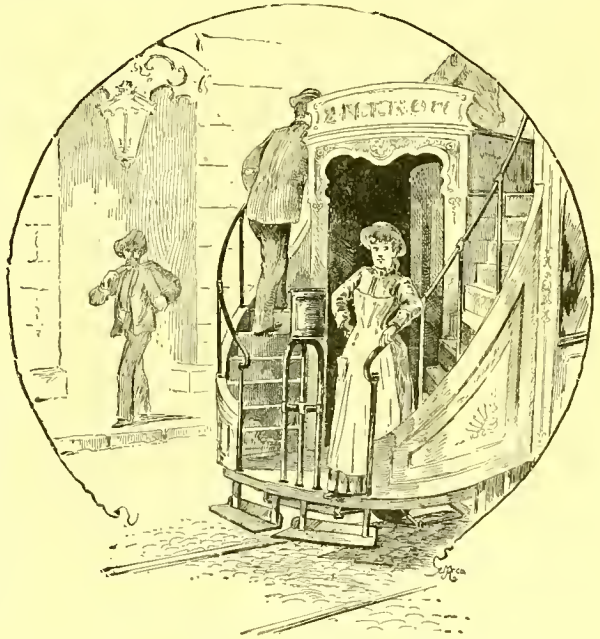
At the very foot of the social ladder in Chili are the washerwomen, who form a class by themselves. Notwithstanding the large number of servants kept about every establishment, no washing is done in the house. Even the house-servants earning only three or four dollars per month send their washing out. The washerwomen collect the clothes, carry them in huge bundles, on their heads, to river, brook, hill-side spring, or rain-pool, for cleansing.(?)

There is one article for men's wear that

should be noticed in speaking of native dress, and that is the *poncho*. This may be described best as a square or rectangular blanket with a slit in the middle just large enough to slip over the head, falling loosely from the shoulders, coming down usually only a little below the waistband, though sometimes reaching as low as the knees. These *ponchos* are worn by the natives of the *peon* and middle class in place of an overcoat, especially by those who live in the country. Groups of mounted herdsmen or other natives from the country may often be seen riding into town clad in *ponchos* of various colors, and they present a very picturesque appearance. It may be said, in passing, that horseback riding is the favorite mode of traveling across country, either for business or pleasure, as the roads are few and poor for carriage driving. Native horsemen appear as if born to the saddle, and their wild riding would excite the envy of the average western cow-boy.

The Chilian ox-cart is the typical country conveyance. Wagons and carts of foreign style and make are obtainable, but they cost money, and many of the farmers and truckmen manage to get along with a very simple home-made affair constructed after this fashion: Cousin Chileno goes to the woods, chops down a big tree, saws off from the butt a couple of six-inch cuts, bores an axle-hole in the middle, attaches axle and neap, rigs a coarse frame or rack, and the cart is ready for use. With wear, the axle-holes enlarge sometimes more upon one side than upon the other; and of all the hideous, cracking noises that ever fell upon mortal ear, none can beat that produced by a procession of these carts loaded with farm produce or merchandise, as they are drawn slowly along a village street or through the ruts and mire-pits of a country road by oxen with straight yokes tied to their horns with leather thongs.

The first experience of a foreigner just landed in the country and being driven from station or dock with a typical *cochero* at the reins, usually gives his nerves a bit of a shock. These drivers frequently have premiums offered by their employers as a spur to their diligence in getting business, so each one is bent on outstripping his fellow. As soon as passengers are seated, away they drive like mad, with horses upon a furious gallop, excited and stung by cracks and cuts of the long lashes, that are unmercifully laid upon them. With a dozen or two of these three-



CHILIAN STREET CAR CONDUCTOR.

horse conveyances driven at this rate in close proximity along a street, with apparently reckless regard to property, limb, or life, one is likely to speedily regret that he did not walk or take the horse-cars. But accidents rarely happen, and, aside from pitying the poor horses, you come to accept this sort of public service with a measurable degree of composure.

Speaking of street-cars suggests reference to one custom peculiar to the country. All the street-car conductors are young women.

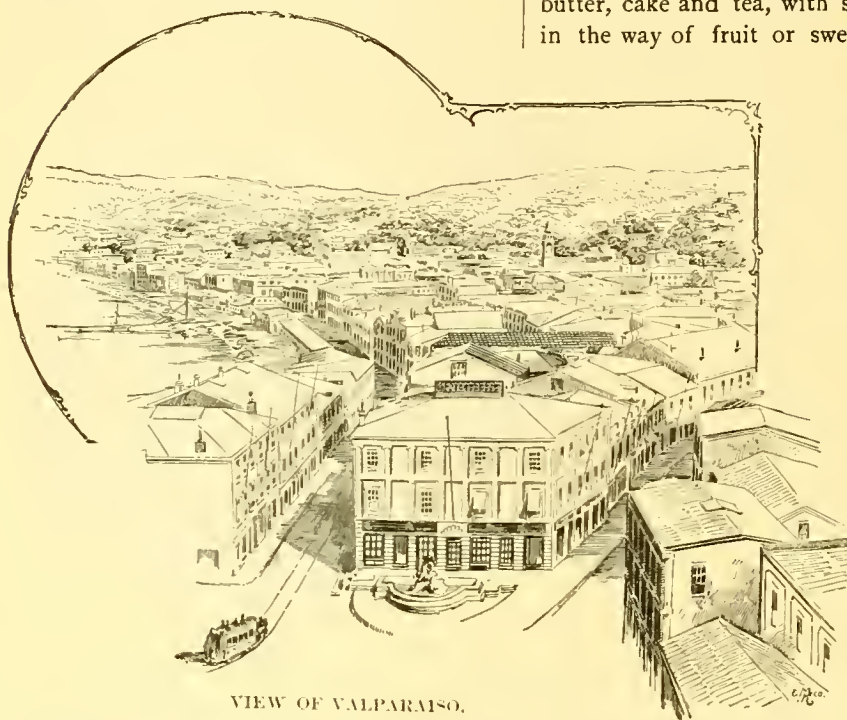
There is an air of distrust thrown about all

the association of the sexes that is a great barrier to the healthy freedom of social intercourse enjoyed by people of our country. After seven years of age boys and girls are entirely separated from each other in day-schools, separate buildings and playgrounds being required for them. No young girl can appear upon a street, day or evening, unattended by an older female relative or servant, without violating the law of social espionage designed to protect them.

In the homes of the better classes, children,

some attempt at regularity, however, they have five set meals per day, served something after the following fashion: *Desayuno*, from seven to nine, consisting of coffee or chocolate and hot rolls, a little fruit or cheese sometimes being added. This is usually served to society ladies in bed. From eleven to one, *almuerzo*, or breakfast, a full meal with several courses, the first being always the *cazuela*, a peculiar soup that only a native cook can produce. From two to four, *las once*, the lunch, consisting of bread and butter, cake and tea, with something usually in the way of fruit or sweetmeats. At six,

comida, dinner, the big meal of the day, is served; and although you will wonder how people who have already eaten three regular meals, besides, as is often the case, indulging between times in candy, fruit, and wine, or something stronger, can be hungry, nevertheless, the way the average Chile-



VIEW OF VALPARAISO.

especially the younger ones, are left almost wholly to the care of servants. They are crossed and indulged by turns, according to the caprice of their attendants, and as a rule are pretty thoroughly spoiled, both in disposition and morals, by the treatment which they receive. Irregularity and excessive indulgence in eating and drinking are habits formed by them in childhood and maintained through life. The customary restaurant sign, "Meals At All Hours," would be an appropriate one in every Chileno household. With

no attacks his dinner would hardly suggest the suspicion that he had eaten anything before during the whole day. Nor is this all; for after attending the theater, promenading on the *plaza*, the great out-door parlor of every city or large town, or spending an evening with friends at home or at the club, a light tea is served, and finally, after smoking a cigarette (likely enough the twentieth for the day) and emptying the wine flask, our stuffed cousin is ready for bed.

There is something peculiar about the cli-

mate of Chili. Except in the extreme north it is very stimulating, and the physicians say that the requirements of health demand food more frequently and in large quantities than in most countries. Possibly this opinion is given, however, with an eye to business: one thing is certain, doctors and druggists wax rich and fat very speedily, owing to abundance of patronage. Homeopathy is not popular as a mode of medical practice: the typical Chileno believes in heroic treatment by means of drugs. If he is sick he never thinks of fasting as a remedy: he wants his physic, like his food, strong, highly seasoned, and plenty of it, something that will kill or cure in a hurry. The Chilenos show age prematurely, women often losing their freshness and beauty even before they pass their teens, while at forty many of them, especially the lower-class women, look haggard and wrinkled enough to be fourscore.

The principal streets in towns and cities of average size are lined with low, substantial brick buildings, the walls plastered with cement, and roofed with tiles. The better class of dwelling-houses are built, as a rule, with rooms all upon the ground floor, inclosing a spacious open *patio*, or court, ornamented with flowers and shubbery, with sometimes a fountain in the center. The now attractive feature of all towns is the *plaza*, or esplanade, where the people throng in great numbers to gossip, promenade, and enjoy open-air concerts, of which they are very fond.

In a few of the chief cities, buildings of the style of architecture above referred to, are being replaced by tall structures of modern style. This is especially true of Concepcion and Valparaiso, the two great commercial centers, and at Santiago, the capital. The latter city, which disputes with Buenos Ayers the right to the title of the "Paris of South America," has streets, government houses, private residences, wholesale and retail stores, churches and other public buildings that would do credit to any of our northern cities.

EMINENT PEOPLE OF THE WORLD'S HISTORY.

III.—Christopher Columbus.

ALTHOUGH in Spain it had been given out that the conversion of the poor, benighted native was the chief object of the renewal of explorations, yet deep down in the heart of every Spaniard, from the monarch down to the wildest adventurer accompanying the expedition, was the hope and anticipation of the accumulation of great and sudden wealth. In their dreams of the new world, immense gold mines, extensive diamond fields and rich pearl fisheries held a conspicuous and all-important place. Columbus, knowing this tendency, knowing also that a failure in this respect would disappoint public feeling and bring opprobrium on his discoveries, sought by every means in his power to realize these expectations. Chiefly on this account did he send the exploring party into the interior.

Most of the ships were soon ready to be sent back to Spain. Before their departure, however, a mutiny of part of the colonists under the leadership of Bernal Diaz, a man who had held a position of authority, was discovered. Sickness in the colony and the hardships incident to frontier life were too much for the fortitude of the petted and pampered sons of the nobility, hence it transpired that there was much dissatisfaction and murmuring among certain spirits who had come to the new world in the expectation of gaining sudden wealth and renown in the fairyland of their wild dreams.

When the discovery was made of the disruption, Columbus, true to the mild policy he had always pursued, instead of dealing himself with the culprits, as was his privilege, arrested the ring-leaders and sent them to Spain with the returning ships for trial.

Having recovered from the illness which had been afflicting him a long time, Columbus determined to take a trip into the interior, to the mountains of Cibao, which he under-

stood from the natives was the place where they procured the gold from which their ornaments were made. The country through which he must pass on this tour was the domain of the warlike Caonoba, therefore he took with him a force of four hundred men, armed and equipped for any emergency. He left his brother, Don Diego, in charge at Isabella. The country through which they passed was rich and fertile, many parts being covered with magnificent tropical forests. In entering the Indian villages, Columbus was particular to so dispose his forces as to overawe the natives, and they were generally received with respect and treated with kindness. The mountains themselves were barren and desolate enough, but everywhere abounded in evidences of the precious metal, even the streams flowing therefrom showing the golden dust among their shining sands.

Having erected a fortress in these mountains which he named St. Thomas, and leaving it strongly garrisoned, Columbus returned to Isabella, determined to at once begin work on the mines he had discovered. He found the colony in a deplorable state, owing to sickness, scarcity of provisions and consequent discontent. To avoid further trouble and arouse something like ambition in the hearts of the settlers, he dispatched all the able-bodied to the interior under Alonzo de Ojeda, as before mentioned, with instructions to explore the country and initiate the workings of the mines.

This done, and leaving the colony in charge of Don Diego, he, with a few men, started on a sea voyage to explore the eastern part of Cuba. During this trip he discovered and named Jamaica, as also that group of small but fertile islands which he named from their beauty and proximity to each other the Queen's Gardens. He found the natives in these parts much superior in intelligence and appearance to those in Hispaniola. On the return voyage they coasted southern Cuba, he of course believing with all his crew that it was southern Asia. So particular was he on this point that for fear of future con-

troversy he wrote out a statement to that effect, which he obliged all his followers to sign.

It had been a custom of Columbus in all his discoveries to erect large crosses in conspicuous places, as emblematical of the supremacy of the church over all things. At one place during the present voyage he had followed out this plan and was holding mass at the place of the erection of the cross, when they beheld that they were watched with interest and attention by the cacique of the island, an old man of eighty years. After the ceremonies were completed, the old Indian hobbled forward and in the simple, eloquent manner for which the remnants of Joseph have been always noted, thus addressed Columbus:

"This which thou hast been doing is well, for it appears to be thy manner of giving thanks to God. I am told that thou hast lately come to these lands with a mighty force and subdued many countries, spreading great fear among the people; but be not, therefore, vain-glorious. Know that, according to our belief, the souls of men have two journeys to perform after they have departed from the body. One to a place dismal and foul, covered with darkness, prepared for those who have been unjust and cruel to their fellow-men; the other pleasant and full of delight, for such as have promoted peace on earth. If, then, thou art mortal, and dost expect to die, and dost believe that each one shall be rewarded according to his deeds, beware that thou wrongfully hurt no man, nor do harm to those who have done no harm to thee."

The old man was delighted when Columbus explained to him that his was a mission of peace, and that his desire was above all things to teach them the true religion. Had the peaceful policy of Columbus been carried out by all his followers, much misery would have been avoided and the simple-minded child of nature would have retained his original idea of the God-like attributes of the new-comers. But, alas, as is expressed so clearly and truly by Irvine in his admirable work to which we

are indebted for the information we have of the illustrious Columbus:

"With every exertion, the best of men can do but a moderate amount of good, but it seems in the power of the most contemptible individual to do incalculable mischief."

The friendly cacique and all his family and followers were ready and anxious to accompany Columbus on his return. To this, however, he objected, and only freed himself from them by promising another visit in the near future. He continued his homeward voyage by way of the southern coast of Jamaica and Hispaniola.

Before reaching Isabella, the hardships of mind and body brought on an attack of illness which resulted in an almost complete loss of all his faculties. This so frightened his crew that they made all possible speed for fear he should die before their arrival. It was not yet time, however, for our hero to depart from this scene of action, not having completed the labors for which he took upon himself mortality; consequently, by the time they reached Isabella he had regained consciousness and partially recovered physical strength. What was his delight to find that during his absence his brother, Don Bartholomew, had arrived from Spain with reinforcements and provisions. In this brother, a strong, resolute and fearless man, and a thorough seaman, Columbus felt that he had a pillar which would uphold him in all times of despondency and trouble. He at once invested him with the authority of Adelantano, a position next in importance to that held by himself. He began to hope now for a season of peace and prosperity, but it seems that he never was again to know what peace meant.

It was not long before Don Pedro Margarite, who had been raised from obscurity to favor by Columbus, retaliated as the snake in the bosom by his venomous sting. This man was aided in his secession from authority by Friar Boyle, head of the clergy, and an ambitious, designing hypocrite; also by many high-born but discontented cavaliers who were becoming tired of the hardships of fron-

tier life. They denounced Columbus and his brothers as aliens and foreigners, having no thought or desire beyond their own aggrandizement, and ended by departing from the island and setting sail for Spain in some vessels lying in the harbor.

To increase the difficulties of the infant colony and the troubles of Columbus, Alonzo de Ojeda, when he reached the interior with his four hundred followers, forgot his duty and the commands of his superior in office, and himself setting the example of disobedience, was quickly followed by those with him. They scattered themselves among the natives, robbing, plundering and indulging in such wanton conduct with the native women that the wrath and indignation of all the tribes were aroused against him, and with him, all the whites. The warlike Caonoba, with ten thousand warriors, came against him. With about fifty men, Ojeda quickly retreated to Fort Thomas, which he held against this host, and finally by daring stratagem and bold strikes, succeeded in dispersing the enemy and taking Caonoba prisoner. Columbus, knowing the character of the chief, kept him in captivity, treating him with kindness and respect, all of which the Indian endured with the stoical silence and contempt for which his race are proverbial.

Four ships having arrived with provisions, and being about to return to Spain, were freighted with the unfortunate prisoners of war taken with Caonoba, and sent back to the old world to be sold as slaves. The Indians of the interior still continuing their depredations, Columbus went against them with a large force. A pitched battle was the result, in which the natives were defeated and the various tribes required to pay a heavy tribute in gold and cotton.

The traitorous Margarite having arrived in Spain, spread all sorts of evil and false reports respecting Columbus and the colony. So much feeling was thus aroused that a man named Aguado was sent by the monarchs to investigate the matter. This man was one of those characters who cannot stand a little

brief authority without displaying to the fullest extent all the arrogance and pride of a naturally base nature.

Columbus, quickly perceiving the character of the man with whom he had to deal, received him with the most studied politeness and respect as the ambassador of his sovereigns, thus disarming his opponent and causing him to feel himself more than half defeated. So much did he realize this that he soon began to make preparations to return. Columbus determined to accompany him, feeling that nothing short of his actual presence and influence could dissipate the evil done by his implacable enemies and renew his declining popularity. Just before their departure an event occurred which considerably roused his drooping spirits. This was the discovery of the rich mines of Hayua. The return voyage was postponed long enough to explore these mines, secure specimens and make arrangements for building a fortress. This done, and having loaded the ships with the tribute paid in by the tribes, some natives, among them Caonoba, his brother and nephew. Columbus felt tolerably sure of a good reception from the government which he represented.

The voyage homeward lasted three months, during which the redoubtable Caonoba died, true to the last to the instincts of his savage Indian nature. Columbus was received by Ferdinand and Isabella with respect, yet he instinctively felt that his four years of arduous toil for Spain was but meagerly appreciated, that, in fact, the star of his popularity and influence was undergoing a sure and certain decline, with little hope of being rekindled to its former brilliancy. His report, however, served to remove a great deal of prejudice, and when he proposed a third voyage, with plans for further explorations and discoveries, a gracious assent was accorded to his scheme. The machinations and intrigues of his enemies, among them one Fonseca, a man high in authority but jealous of the favors of Columbus, the early and lamentable death of the crown prince, Juan, the low

ebb of the public funds, and various other occurrences more trifling, so conspired together that it was nearly two years before the six vessels set apart for his use were ready and he set out on his third voyage on the 30th of May, 1498.

Julia A. Macdonald.

THE ANGEL OF THE RAILROAD.

(CONCLUDED FROM PAGE 236.)

"THE General then ordered all to enter the building 'where,' he said, 'we will continue this investigation.'

"When we were inside, the Naczelnik fell on his knees before the General. The latter, however, pushed him away and ordered that he 'return to the gentleman his pocket-book and the thirteen hundred rubels.'

"The Naczelnik hurried from the room returning in a few moments with my pocket-book. I opened and found therein the money which had been taken.

"Now you will be required to supply this gentleman at your own cost with a suit of clothes; a nice one, I say, so that he can appear in the best society. Send to the surgeon and have his wounds dressed, and you endorse his pass right here. Who was it made complaint to you concerning this gentleman, by which he has been treated so shamefully?"

"The Naczelnik gave the name of the cattle dealer whom I had suspected of being the cause of my troubles, and the General commanded that he be taken in charge. Then he turned to me and said, 'You are the victim of a diabolical plot. Of course you made your situation worse by the loss of your temper. But believe me that neither the Czar nor any of his loyal and responsible officers approve of such acts as those to which you have been subjected, though as our legend has it, 'The heavens are high and the dominions of the Czar are broad,' and hence many injustices happen unbeknown to those who have a desire that proper government should prevail. I therefore advise you to

take the next train that leaves this place, and go to Germany. Nor will it be safe for you ever again to visit this neighborhood, for revenge will be sought by those concerned in this affair.'

"The Naczelnik returned and the General commanded, "You are to conduct this gentleman to the railway station, and there report to me if everything is in order. The scoundrel who made complaint against him is to receive twenty-five lashes. And you, fellow, be careful in the future. You will not always escape with a mere boxing of your ears.'

"The General, seizing my hand, shook it warmly and in the next moment was gone.

"In a very few moments the physician entered and carefully dressed my wounds. Then came a complete suit of clothing, which, though not exactly my size, made me quite presentable. I even received again my watch though the chain was missing, and finally to my great astonishment my purse was handed me without a single item of its contents gone.

"In about an hour's time I was prepared for my journey and my former persecutor begged to be allowed to accompany me to the train. As we passed through the yard I saw a man tied securely to a bench while upon his bare back two sturdy soldiers were unmercifully applying the knout. He moaned piteously and as I looked at his lacerated body I recognized the fellow who was the cause of my arrest and ill-treatment. He was receiving the penalty which my deliverer had ordered.

"At the station I found the General and his daughter. The latter begged my pardon for leaving me unpaid for so long a time, which was, however, not her neglect. My benefactor also took part in the conversation and expressed his gratitude for my little act of kindness, which he had more than a thousand times repaid within three hours. He insisted upon my accepting a silver piece in pay for the thaler I had loaned his daughter. Until the departure of the train I sat with my benefactors engaged in pleasant conversation.

They would not listen to my expressions of gratitude. With tears of joy I thanked and bade them farewell, then entered my car and was soon speeding homeward. Though suffering from a slight wound on the head, and from some abrasions of the skin, I felt happy beyond expression at my release from a situation which promised nothing but sorrow and misery through a prospective long life. My escape was indeed wonderful, and I attributed it under the blessing of God to the sympathy and trust exhibited towards a young lady in distress in a railway station of my native land.

"With joy beyond expression my feet again pressed the soil of Germany, and I then and there made a vow to help every person in distress, as far as my means and abilities would permit, and especially such travelers as I might find in this condition.

"I have kept my vow and am therefore called by my acquaintances 'The Angel of the Railroad.' I have been able to assist many a worthy person out of distress, and have doubtless occasionally given to those who were unworthy; but what matters that? I do not wish to constitute myself a judge of my fellows or their motives, but hope to be able in my feeble way to exhibit the gratitude which I daily feel for the deliverance which was so marvelously wrought out for me; for had it not been for the seeming accident of meeting friends when I did, my poor body might long since have furnished food for worms in the mines or prisons of Siberia."

As I arrived at my destination and withdrew from the train it was not without sincere regrets that I parted, with a warm clasp of the hand, from my newly-made but brave and good acquaintance, "The Angel of the Railroad."

Weiss Wenig.

HONOR with some is a sort of paper credit, with which men are obliged to trade, who are deficient in the sterling cash of morality and religion.

ANNUAL STATISTICAL AND FINANCIAL REPORT

STAKES.	No. of Schools.	No. of times School held during year.	No. of Male Officers and Teachers.	No. of Female Officers and Teachers.	Total No. of Officers and Teachers.	Average attendance of Officers and Teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.	Average Attendance of Pupils.	Total No. Officers, Teachers and Pupils.	No. of L. D. S. Children in the Stake from 6 to 18 years of age.	No. of Theological Classes.
Bannock . . .	*												
Bear Lake . .	26	1,035	242	185	427	267	1,287	1,166	2,453	1,481	2,880	1,893	40
Beaver . . .	4	180	57	42	99	55	301	358	659	392	758	676	9
Box Elder . .	15	621	186	131	317	221	1,037	1,006	2,043	1,390	2,360	1,393	19
Cassia . . .	7	308	67	59	126	75	330	381	711	385	837	541	9
Cache . . .	26	1,073	385	306	691	416	2,233	2,315	4,548	2,848	5,239	3,887	53
Davis . . .	17	710	162	135	297	221	1,249	1,214	2,463	272	2,760	1,261	24
Emery . . .	12	529	127	86	213	107	409	477	886	597	1,099	1,094	22
Juab . . .	6	250	88	63	151	85	437	506	943	613	1,094	367	32
Kanab . . .	8	276	45	50	95	45	300	347	647	376	742	517	9
Malad . . .	11	432	79	61	140	85	380	403	783	450	923	272	19
Maricopa . .	5	174	44	35	79	52	240	194	434	229	513	188	6
Millard . . .	11	476	78	86	164	98	501	566	1,067	664	1,231	437	21
Morgan . . .	12	499	104	48	152	92	350	301	651	410	803	537	22
Oneida . . .	23	729	173	147	320	186	795	809	1,604	942	1,924	859	17
Panguitch . .	11	392	79	60	139	75	453	444	897	470	1,036	980	22
Parowan . .	6	226	60	33	93	47	393	417	810	426	903	824	11
San Juan . .	6	218	32	28	60	40	200	207	407	259	467	293	8
San Luis . .	4	123	56	21	77	43	267	306	573	309	650	575	8
Sanpete . .	24	980	284	254	538	310	1,955	1,975	3,930	2,345	4,468	4,649	51
Wasatch . .	9	296	80	61	141	91	451	511	962	512	1,103	1,205	17
Utah . . .	29	1,282	491	309	800	450	3,096	3,472	6,568	3,881	7,368	7,144	75
Uintah . . .	11	386	83	98	181	59	294	355	649	284	830	564	11
Tooele . . .	8	350	88	58	146	88	372	384	756	473	902	907	26
Summit . . .	14	635	129	74	203	135	738	720	1,458	828	1,661		13
St. Joseph . .	9	347	71	83	154	77	395	398	793	423	947	248	7
Sevier . . .	27	1,052	206	187	393	237	1,214	1,323	2,547	1,651	2,930	1,193	31
Snowflake . .	9	346	81	68	149	72	230	253	483	296	632	477	12
St. George . .	26	135	168	142	310	202	883	904	1,787	1,118	2,097	1,439	30
St. Johns . .	7	324	58	38	96	59	316	326	642	397	738	507	13
Salt Lake . .	50	2,398	582	324	906	586	4,368	4,719	9,087	5,528	9,993		72
Weber . . .	27	1,201	359	228	587	500	2,349	2,243	4,592	2,838	5,179	3,095	87
TOTALS.	460	17,985	4,744	3,500	8,244	5,076	27,823	29,000	56,823	33,087	65,067	38,022	796

REPORTS OF

Sandwich Isl's	16	656	85	31	116	69	301	327	628	276	744		24
Swiss & German	2	80	2	2	4	3	8	7	15	14	19		
Mexican . . .	5	195	54	64	118	65	395	385	780	444	898	702	5
New Zealand	25	1,000	10	5	15	15	985	800	1,785	1,700	1,800		
British Mission	11	40	20	5	25	20	95	79	174	150	199		
Scandinavian	6	100	28	13	41		137	138	275	190	316		
Canadian . .	1	44	12	7	19	11	48	47	95	58	114		1
N. W. States .	2	45	7	5	12	9	37	41	78	52	90	22	1
Samoan . . .	8	120	16		16	16	78	38	116	102	132		
MISSION TOTALS.	76	1,980	234	132	366	208	2,084	1,862	3,946	2,986	4,312	724	31
GRAND TOTALS	536	20,265	4,978	3,632	8,610	5,284	29,907	30,862	60,769	36,073	69,379	38,746	827

GEORGE Q. CANNON, General Superintendent.

GEORGE GODDARD, 1st Assistant Superintendent.

* Only partial report received.

JOHN MORGAN, 2nd Assistant Superintendent.

OF THE DESERET SUNDAY SCHOOL UNION FOR 1891.

No. of Intermediate Classes.	No. of Primary Classes.	Total No. of Classes.	No. of Pupils using Leaflets.	No. Classes using Scripture Charts.	Book of Mormon Classes.	No. of Books in Library.	Cash on hand at last report.	Cash Collected.	Cash Disbursed.	Cash in Treasury.	SUPERINTENDENTS.
98	98	236	498	70	6	825	79.03	387.15	368.33	97.85	Andrew Galloway.
10	15	34	77	2	2	125		35.45	35.45		Wm. Fotheringham.
116	33	168	405	9	23	1,301	80.10	532.75	461.30	151.55	Peter Baird, 1st Asst.
34	17	60	62	2	8	14	14.40	139.68	115.43	38.65	Orson Bates.
169	101	323	621	20	31	2,742	259.32	829.34	720.73	367.93	O. C. Ormsby.
96	49	169	394	11	19	2,270	173.13	338.05	362.65	148.53	N. T. Porter, Sr.
40	51	113	214	8	9	443	14.59	117.02	93.91	37.70	U. E. Curtis.
38	15	85	18	3	15	620	1.75	97.25	91.30	7.70	William Paxman.
18	29	56	343	9		64	7.25	21.70	12.50	16.45	Joseph Meeks.
23	32	74	172		21	254	8.11	25.30	25.05	8.36	J. W. Dudley.
24	10	40	223			155	52.85	155.50	162.25	46.10	George W. Lewis.
26	44	91	161	84	6	207	28.51	135.02	128.83	34.70	Jos. D. Smith.
32	24	78	86	5	8	632	23.85	105.73	102.45	27.13	John K. Hall.
82	45	144	296	7	9	833	64.36	301.99	259.25	107.10	W. L. Webster.
29	20	71	111	4			.95	34.55	25.01	10.49	R. C. Clark.
28	14	53	74	2	5	267	27.91	49.72	48.50	29.13	Jos. H. Armstrong.
16	15	39	204	10	5		3.05	39.79	38.54	4.30	James B. Decker.
25	5	38	244	4	1		17.98	37.07	53.90	1.15	Wm. Christensen.
100	93	244	2,140	37	15	1,538	74.73	582.24	580.21	76.76	John B. Maiben.
37	33	87	72	10	6	512	2.39	124.40	101.90	24.89	S. J. Wing.
223	192	490	1,030	42	58	3,456	387.97	851.05	945.73	293.29	David John.
19	20	50	240	15	7		1.50	71.90	71.15	2.25	James Hacking.
30	20	76	69	10	10	986	66.09	163.55	143.34	86.30	A. J. Johnson.
63	37	113	169	8		496	64.10	247.10	228.55	82.65	John Boyden.
40	35	82	71		3	323	7.67	173.90	153.10	28.47	S. J. Sims.
97	51	179	724	13		1,352	50.58	178.14	166.21	62.51	Theo. Brandley.
22	29	63	188	13	9	148	6.70	29.20	31.80	4.10	J. A. West.
88	59	177	252	7	6	760	55.65	353.95	304.65	104.95	Richard Morris.
14	16	43	342	6	2	98	31.22	150.20	119.35	62.07	William D. Reucher.
212	72	356	1,637	51	37	4,229	814.46	1,697.42	2,055.55	456.33	T. C. Griggs.
161	70	318	1,159	30	28	3,248	106.05	1,378.12	1,243.20	240.97	Richard Ballantyne.
2,010	1,344	4,150	12,196	492	349	27,898	2,526.25	9,384.23	9,250.12	2,660.36	

VARIOUS MISSIONS.

14	16	54		5		7.95	34.30	15.50	26.75	B. Johnson.
29	21	55	37	1	14		111.89	92.95	18.94	J. J. Scharrer.
										Geo. Teasdale.
						17.44	182.53	149.67	50.30	Wm. T. Stewart.
1	4	6		2						Brigham Young.
4	2	7			10					E. H. Anderson.
										J. E. Layne.
										C. W. Stayner.
48	43	122	37	8	24	25.39	328.72	258.12	95.99	
2,058	1,387	4,272	12,233	492	357	27,922	2,551.64	9,712.95	9,508.24	2,756.35

JOHN M. WHITAKER, General Secretary.

GEORGE REYNOLDS, Treasurer.

SUNDAY SCHOOL UNION.

Minutes of the Semi-Annual Meeting, April 3rd,
1892.

THE semi-annual meeting of the Deseret Sunday School Union convened in the Tabernacle Sunday, April 3rd, 1892. Present on the stand were President Joseph F. Smith, Superintendents George Q. Cannon, George Goddard and John Morgan, all the members of the Deseret Sunday School Union Board, and many of the Stake superintendents.

The assembly was called to order by Superintendent George Goddard, and the juvenile choir of Sunday school children, numbering one thousand, sang:

My country, 'tis of thee.

Prayer was offered by Elder William Fotheringham.

Praise God in His holiness,
was rendered by the juvenile choir.

The roll of stakes was called, showing representatives from all excepting Malad, Snowflake, San Juan and San Luis.

Superintendent Goddard said: Nineteen years ago the first Sunday school statistical report showed one hundred and sixty-three schools, one thousand four hundred teachers. Today we will see from the statistical report an increase in each year of about twenty schools, three hundred and seventy-eight teachers, and two thousand five hundred scholars.

By these figures an immense increase each year has been gained, and today the Sunday school institution embraces in its number more than one-fourth of the Latter-day Saints—it is the largest organization in Zion.

TREASURER GEORGE REYNOLDS

said that last fall a call was made upon all Sunday school teachers, superintendents and pupils, for a nickle donation from all Sunday school workers, the result of which has brought in about two thousand dollars.

Also, last October, a grand concert was

given by the Sunday School Union, which netted to the Union cause nearly seven hundred and fifty dollars.

This means has been expended in the publishing of one thousand Book of Mormon charts and twenty thousand sets of small cards, the *fac simile* of the Book of Mormon charts, similar to those of Bible charts and cards. These charts illustrate the life of Nephi from the time he left Jerusalem. (Here Brother Reynolds showed one of the Book of Mormon charts to the audience.)

As the Sunday schools have so generously responded to the nickle donation call, the Deseret Sunday School Board decided to give gratuitously to each Sunday school in the Church one Book of Mormon chart, also twenty-five sets of the small cards. If schools desire more than one chart it is hoped the superintendents will purchase enough to supply the primary classes, and it is also hoped that parents will purchase for their families one or more Book of Mormon charts.

These charts cost the Union more than three dollars each, but in order to get them before the people, the Union Board has decided to sell them for two dollars each. This is but the first of a series of charts to be published on the Book of Mormon and History of the Prophet Joseph Smith. The leaflets which were out of print are now being republished and can be obtained by writing the JUVENILE INSTRUCTOR. These leaflets are found to be one of the best means ever adopted for the education of the youth; so important are they that the Church Board of Education have adopted them in the theological classes.

ASSISTANT SUPERINTENDENT JOHN MORGAN

spoke upon the important movement inaugurated last fall in regard to sending out Sunday school missionaries through the various Stakes of Zion. The rapid growth of the Sunday school work has attained such magnitude that the General Superintendency and members of the Union Board find it impossible to visit all the ward schools, and hence,

last fall, about fifty of the leading, active and zealous Sunday school workers were called upon to go through the various Stakes, visiting every Sunday school and also endeavoring to arouse an interest among the Saints in the Sunday school cause. These brethren were requested to furnish a written report to the Union Board. This they have done. It is a matter of regret that notwithstanding all that has been done, there is probably twenty-five per cent. of the Latter-day Saints' children who are not now attendants at Sunday school—in some places a still greater percentage perhaps fail to attend.

This movement of the Sunday school missionary work has been decided by the Union Board to be made a yearly labor, and each Stake superintendent in Zion is expected to furnish names yearly of zealous Sunday school workers and forward their names to the general secretary in time for the brethren to be prepared and set apart at the October conference of each year for their various Stakes.

The nickle donation has also been decided by the Union Board to be a permanent yearly move, and the collection should be made on the first Sunday in September of each year. Each ward organization should immediately after that date forward the same to the Stake superintendent, who will forward it to the general treasurer, George Reynolds.

All officers, teachers and pupils are expected to donate at least one nickle, and any who feel so disposed have the privilege of donating larger amounts.

By being prompt in these important matters and in the getting out of correct and complete statistical reports, keeping careful records, especially of the number of children from six to eighteen years of age, and forwarding promptly all information, means, reports, etc., to the general officers, 512 and 513 Constitution Building, Salt Lake City, they will greatly aid in accomplishing the great object in view, viz.: the education of the youth of Zion in the principles of true religion.

We have a complete statistical report for 1891—with the exception of one Stake. We have reports from all the islands and from the European mission and desire them each year hereafter.

The juvenile choir sang "God of the nations."

ASSISTANT SUPERINTENDENT GEORGE
GODDARD

said that from the missionary reports received from those who visited the various Stakes many good suggestions are made. In some schools, teachers are lacking. Where this is the case, the superintendent should consult with his Bishop, and have active Sunday school workers selected for the head of this work in each ward. The Bishops are very kind in assisting the brethren in this important work. There should be a monthly teachers' meeting at the close of the school, in which all matters for the improvement of the school should be discussed.

Brother Goddard said a matter referred to by Brother Morgan is very important—the vast number of children who absent themselves from Sunday schools. The Union Board have adopted a remedy for this—they have published the "Visiting Book," in which every eligible Sunday school child in the ward should be recorded. Visitors should be appointed for certain districts to labor in, securing the attendance of absentees—and in this way we may get nearly every child into the Sabbath schools. Where these books have been tried, there has been, in one instance, an increase of fifty per cent.

The speaker exhorted all parents and lovers of truth to assist in furthering this great work.

APOSTLE F. M. LYMAN

was very deeply interested in the great Sunday school cause. From the report, he thought there were many who did not attend Sunday schools as they should do.

It is expected that Sunday school workers will be living examples of what they teach—they should teach by precept and by example.

Especially should this be the case in the important principles of the Word of Wisdom and the administration of the sacrament.

The Word of Wisdom should be emphasized in all Sunday school gatherings.

Example is the very best and strongest mode of teaching the Word of Wisdom. If it is possible in the wards to find those who strictly adhere to this principle, they should be selected as superintendents and teachers. The children, seeing their superiors in schools teach what they live up to, are apt to follow their examples, and become great and good men and women.

The sacrament is also a very sacred and important ordinance which should be administered every Sabbath without exception. The speaker admonished the Saints to see to it that this be not neglected. The Bishops of the wards are the ones to see that this is attended to every Sabbath.

GENERAL AUTHORITIES.

The general authorities of the Sunday school cause were presented by the general secretary, as follows: President George Q. Cannon, general superintendent; George Goddard, first Assistant; John Morgan, second; general officers Sunday School Union Board, George Q. Cannon, George Goddard, John Morgan, George Reynolds, Abraham H. Cannon, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman and Heber J. Grant; George Reynolds, general treasurer; John M. Whitaker, general secretary.

All were unanimously sustained.

The secretary then read the totals from the Deseret Sunday School Union statistical reports for 1891.

APOSTLE H. J. GRANT

was gratified to meet such a vast audience of Sabbath school workers. It reminded him of an article which appeared some years ago in the *North American Review* written by a gentleman who had for about thirty or forty years been connected with Sunday school

work in New York; and this gentleman made the statement that one thousand or fifteen hundred high-toned church members on Fifth Avenue could not muster one hundred Sabbath school children. The scriptures tell us that "by their fruits shall ye known them," and the presence here tonight, as also the vast number of children in these valleys spoke of the virtue of the Latter-day Saints. The speaker said the greatest crime a human being could commit was sinning against their own flesh and blood, drying up the fountains of life, failing to fulfill the commandments of God in multiplying and replenishing the earth.

PRESIDENT GEORGE Q. CANNON

then addressed the congregation. He bore a strong testimony to the good work done by the Sunday schools and said he heartily supported every movement for the advancement of the great cause of the Union.

The juvenile choir rendered "The Pilgrims Chorus."

Benediction by Apostle Abraham H. Cannon.

JOHN M. WHITAKER.

General Secretary.

TOPICS OF THE TIMES.

A Day of Thanksgiving and Praise.

IT seems most appropriate that the Latter-day Saints should have a day of thanksgiving and praise to God for the mercies He has extended to them in answering the prayers which were offered up to Him throughout Zion on the 23d of December, 1889, and that in offering thanksgiving, there should be a humble acknowledgment of God's kind providence, and a supplication for a continuation of His favor towards Zion.

This is the feeling which has prompted the First Presidency to appoint Sunday, May 1st, as a day of thanksgiving and praise.

At the time that the general fast above referred to was appointed by the First Presi-

dency of the Church, there was great need of God's power being exerted in our behalf. Happily for us, He did not turn His face away from us, nor refuse to listen to the humble petitions which were offered unto Him.

The Latter-day Saints were then asked to pray, First: that the plots and schemes which were being framed for the purpose of disfranchising them and robbing them of their civil and political rights, should be spoiled, and the authors be thwarted in their evil designs.

Second: that they should pray for all who conspired in any manner to injure or destroy the work of God, or to take from the Latter-day Saints their rights and liberties, to be defeated in their wicked purposes.

Third: that they should pray that the unfavorable action of courts and officials should be overruled in such a manner that no injury would be done to Zion.

Fourth: that they should pray for the Executive of our nation, for the Cabinet, the Senate, the House of Representatives, the Judiciary, and the people of our nation, to be so influenced and controlled that their hearts would be softened towards the people of God, that they might not listen to the slanderous reports and falsehoods circulated concerning us; also that all the officers of our nation might be inspired with such wisdom, justice and mercy that they would fill their stations so as to gain the love and esteem of the people and the approbation of the Lord.

Fifth: that they should pray to the Lord to so move upon the hearts of the judges of the Supreme Court, that they would be strengthened and filled with courage to render righteous decisions.

Sixth: that they should pray to the Lord to soften the hearts and open the eyes of the people of our nation, that they might see us in our true light and be inclined to treat us with the kindness and consideration due to fellow citizens.

Seventh: that they should pray to the Lord to deliver His people from the many snares that were spread for their destruction and

overthrow, and to make their path plain before them, that they might escape the pits that were dug for their feet.

Eighth: that they should ask the Lord to pour out in great power His Holy Spirit and the gifts thereof upon His servants, that the qualifications and power of the various offices might rest upon the men who bore them, that they might magnify their offices acceptably before the Lord, and that He should also fill the hearts of His Saints with comfort and peace, and give them a testimony that He had not forgotten and would not neglect Zion.

These were the suggestions made for special subjects of prayer, and certainly we can bear testimony today that the Lord has graciously heard and answered these prayers; and that the humiliation and fasting of the people were not in vain. Never were prayers more signally answered than were these petitions which were offered at the general fast meetings, held on December 23d, 1889. To fully appreciate this, we only need look back to that date and recall the condition which then prevailed. Every indication at that time appeared unfavorable to the Latter-day Saints. The great majority of the nation fully expected we would be crushed. We seemed to be hemmed in on all sides. A prejudice that had been appealed to in vain, and that seemed relentlessly hostile, prevailed everywhere. The most of those who, through knowing us, might have felt disposed to say a word in our favor, dared not do so. The elements were angry. They raged with fierce violence. But since that time what a change has taken place! The government and people of the nation have had their eyes opened and their hearts softened towards the Latter-day Saints, and they are disposed to treat them with more of that consideration to which all citizens of this Republic are entitled.

Whatever the agencies which God led His people to adopt to bring about this changed condition of affairs, to Him be the glory therefor. For it was not man's doings. Human wisdom could not have brought about

such results. To Him belongs all the glory of our salvation; for He has, through His spirit and His guiding power, pointed out the path for His people to pursue; and He has controlled the hearts of the children of men, so that the desires of His people, expressed in their prayers, have been granted, and we behold the result, and can rejoice therein this day.

THERE has never been a time since the beginning of man that scoffers have not thought that they had good ground for doubting the interposition of God in the affairs of the children of men, and especially in the saving of His people. Every effect has a cause, and because they see the cause and witness the effect, instead of giving the credit therefor to God, they claim the result is merely the natural consequence of the cause. The grandest triumphs which the world has ever witnessed in the deliverances wrought out by the Lord, have been descried and made light of by men of this class. They have refused to see the hand of Providence in the shaping of events and the bringing about of results. It has required the eye of faith to perceive the hand of God in the wonderful providences by which His people have been benefitted and saved. It was a mighty miracle which God wrought in leading the children of Israel through the Red Sea. But did the Egyptians believe it a miracle? It can scarcely be supposed that the hosts of Pharaoh could have believed that the checking of the waters was miraculous and designed for the salvation of the children of Israel, or they would not have ventured into the deep. In modern times, attempts have been made, to show that Moses took advantage of the winds and tides, to successfully cross the sea. So it has been with the most stupendous deliverances which the people of God have received from time to time. There have been scoffers who have not believed nor accepted them as divine. But to the people of God who received the deliverances, they have been plain manifestations of

God's goodness to them, and of the answer that He has given to their prayers.

So in our case at the present time. We can rejoice in God's mercy and the blessings that He has bestowed upon us; and from every habitation and place of worship, on Sunday, the first day of May next, there should, and doubtless will, arise heartfelt thanksgivings, and songs of praise to our Father in heaven for the kindness which He has shown unto us in answering the supplications addressed to Him in the day of our adversity.

The Editor.

II.—THE JAREDITES.

Jared and his Brother—The Promised Land—
The Journey Thereto—The Eight Barges
—The Appearance of the Savior
to the Brother of Jared.

AMONG the builders of the tower of Babel were two brothers, named respectively Jared and Mahonri Moriancumer.* How they came to be associated with this impious work does not appear of record, and to make guesses is very unsatisfactory and also somewhat perplexing, as they were righteous men and furthermore held the holy Priesthood, which authority was vested in the descendants of Shem, while the builders of the tower appear to have been the posterity of Ham, who were cursed in this regard.† Abraham's

* While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said, the name I have given your son is the name of the brother of Jared; the Lord has just shown [or revealed] it to me. Elder William F. Cahoon, who was standing near heard the Prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation.

† "Noah, his father, who blessed him [Ham] with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood." (Book of Abraham.)

family, however, dwelt in Ur* of the Chaldees, which was not far distant. It is therefore not stretching the probabilities to suggest that they were of the same branch of Shem's posterity as was that Patriarch.

We judge from the record of Ether that the confusion of speech among the builders of the tower did not come upon them in an instant, suddenly, but developed somewhat gradually. As the disorder increased from the mutually unintelligible jargon, Jared and his brother held a consultation in which they decided to beg the Lord that He would not confound their words so that they could not understand each other. At Jared's request, his brother, who was highly favored of the Lord, was mouth in offering this petition. Their prayers were heard, their request was granted; the language of Jared and his brother and a few of their friends was not confused, and the original tongue which Noah spoke remained with them on the earth.

Again, at the instance of Jared, his brother pled before the Lord. This time he begged that if they were driven out of the land, as others were evidently scattering in anger and dismay, that the Lord would show them whither they should go. Because of their faith, a most gracious answer was given to their prayers. The Lord told them to gather their flocks, herds and substance, and with their families and friends start on a journey to a land to which He would lead them. Regarding this land He said, "I will go before thee into a land which is choice above all the land of the earth; and there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth."

* Two widely distant places in Mesopotamia are named by tradition as the Ur where Abraham dwelt. We incline to the opinion that the one in the far south of that land is the correct locality, as from the Book of Abraham we discover it was intimately associated with Egypt and its rulers.

In obedience to this, call the company started on their journey. Mahonri Moriancumer was appointed by the Lord to be their leader. At their head he guided them northward into a valley, known by the name of Nimrod. Here they made the final preparations for the toilsome and lengthy pilgrimage before them. Already they had gathered their flocks, male and female of every kind; and now they secured the fowls of the air, and made a vessel in which to carry fish. Swarms of honey bees, (known to them as deseret), also formed part of their outfit, while seeds of plants and trees of every kind were collected. The fact was they were going, under divine guidance, to a new land; or what amounted to the same to a land whose surface had been swept bare by the waters of the flood; it had been bereft of its animal life, and the seeds of grains and fruits no longer germinated in the soil, and they took with them everything they deemed desirable to restock it with animals and vegetables. Before the flood the American continents had been the home of humanity. When Noah's ark rested it was on a new continent. From that ark went forth the creatures who replenished the earth with animal life. Many of these, especially those useful to man, were brought back to this land by Jared's colony. They also brought with them fruits and grains good for food for man and beast.

When in the valley of Nimrod, the Lord came down and talked with the brother of Jared. But the brother of Jared saw him not, for the Lord remained concealed in a cloud. And God directed that the company should go forth into the wilderness, into that quarter where man had never yet been. As they journeyed the Heavenly Presence went before them in the cloud, instructed them and gave directions which way they should travel. In the course of their journey they had many waters—seas, rivers and lakes, to cross, on which occasions they built barges, as directed by the Lord.* It must have been

* We have never been able to find any revelation or other authoritative statements in print with regard to the

an arduous labor, requiring much time and great patience to transport their flocks and herds, with all the rest of their cumbrous freight, across these many waters. As they advanced to a great distance from the center of population in western Asia, it is possible they traveled beyond the limits to which the larger animals had by that time scattered; and if so, they were entirely without the aid of the food obtained by the chase; on the other hand, it is probable that the fish in the lakes and rivers formed a valuable source of food supply; yet it must also be remembered they carried fish in a vessel with them.

Led by the Lord personally, instructed by His own mouth, protected by His presence, the colony at last reached the borders of the great sea which divides the continents. To the place where they tarried they gave the name of Moriancumer.* Here they remained for a period of four years, at the end of which time the Lord again visited the brother of Jared in a cloud, talked with him for the space of three hours, and chastened him and his brethren, because of their neglect to call upon His name. Repentance followed this reproof, and because of their repentance their sins were forgiven them.

The brother of Jared was then commanded by the Lord to build eight barges, after the same pattern as those he had previously constructed. This command he obeyed with the assistance of the company. The vessels were small, light in construction and water-tight.

These barges were so constructed that they were not only water-tight but almost air-tight

and dark. They were thus compactly built that they might be able to withstand the force of the waves, when storms arose, and for the same reason the Lord permitted no windows to be cut in their sides. But He gave permission that the builders might make one hole in the top and another in the bottom of each barge, so that when the passengers began to suffer for air, the hole in the top could be opened and a fresh supply obtained. If it so happened that any water came pouring through this upper hole with the air, they could then unstop the lower hole and let it run out. The absence of windows or port holes would leave the people inside the boats in intense darkness, and as the Lord would not permit them, for some reason not given, to use artificial light, the brother of Jared felt deeply concerned to know what they should do to get over this difficulty. For it was evident that the discomforts of a long and stormy voyage would be almost unbearable in vessels filled with men, women and children, birds, beasts, insects and fishes, if they were compelled to make it in utter darkness. It is almost impossible to conceive the miseries and in all probability consequent disease, to say nothing of accidents that would doubtless happen, if they had to make the voyage without light. So Mahonri Moriancumer went up to a high mountain called Shelem, and did moulten out of the rock sixteen small, transparent stones, which had the appearance of glass. These he spread out before the Lord with an earnest and pathetic prayer that He would touch them. Said he, in part:

"Behold, O Lord, thou hast smitten us because of our iniquity, and hath driven us forth, and for this many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness, but behold these things which I have moulten out of the rock. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore

course taken by the Jaredites in their journey from the valley of Nimrod to the land of Moriancumer. It is evident that they first traveled northward, but whether they turned east or west is not so apparent. The general idea is that they turned eastward and crossed Central Asia. Elder Orson Pratt calls these waters "the inland seas of Asia."

* Evidently named after the brother of Jared. We have no direct information in regard to the locality of Moriancumer, but those who believe that the Jaredites traveled eastward through Central Asia, are of the opinion that it was near the mouth of one of the great rivers that flow through the Chinese empire into the Pacific Ocean.

touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea."

This prayer, so simple, so fervent and so full of faith, was immediately answered. The Lord stretched forth his finger and touched the stones one by one, and as he touched them they shone with such exceeding brilliancy that the light they shed forth was afterwards sufficient to lighten all the barges, when one was placed at the fore and another in the aft of each vessel.

When the Lord put forth His finger the faith of the brother of Jared was so great, that his eyes were opened, the veil was removed from before them, and to his surprise he beheld the finger of God and that it was like unto that of a man. For before this he had not understood that man was made in the image of God. Then summoning courage, when he found that the hand of the Lord did not smite him, but instead thereof he heard words of encouragement and commendation, he begged the Lord to show Himself unto him. And because of his faith the Lord did so, and told him that He it was who was prepared from the foundation of the world to redeem His people; that He was Jesus Christ, in whom all mankind should have light, and that eternally. Further He said:

"Behold, this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear to my people in the flesh." And then, as Moroni informs us, Jesus administered unto the brother of Jared, "even as he ministered unto the Nephites."

All things being prepared, Jared and his people, with their animals, fishes, bees, seeds and multitudinous other things, went on board; a strong, yet favorable wind wafted them from shore, and they gradually crossed to the American coast. At the end of a somewhat

stormy voyage of three hundred and forty-four days the colony reached this continent. It is generally understood that the place where they landed was south of the Gulf of California and north of the land called Desolation by the Nephites, which was north of the Isthmus of Panama.*

No sooner had the people of Jared landed than they humbled themselves before the Lord, many of them shedding tears of joy because of the multitude of His tender mercies in bringing them so safely to this new land of promise. Their next duty was to prepare for the future. They commenced to till the soil and perform the other labors incidental to founding a new home. In these efforts they prospered greatly. They began to grow and increase in numbers and in wealth; and even better than this, they were a righteous people, being taught directly from on high.

George Reynolds.

ADVERSITY.

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.

Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss, indeed,
Its sweetest consolation.

If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted.

* To this land the Jaredites gave the name of Moron. It was a portion of the region known to us as Central America. It appears to have been for a lengthy period, if not during the whole of their existence, the seat of government, and residence of the reigning monarch, and the center of Jaredite civilization. In the numerous fratricidal wars that disgraced the annals of the race, Moron was, more than any other land, the chief seat of war; for here the revolutionists attacked the king, and when successful drove him thence.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MAY 1, 1892.

EDITORIAL THOUGHTS.

The Sabbath Day—How the Rich can be Saved
—The Sons of Perdition—The Priest-
hood and Sunday School Teachers
—Temple Ordinances—The
Elders of Moses' Day.



WE have received inquiries concerning the Sabbath day, and asking where authority can be found that the Lord changed the seventh day of the week to the first day of the week as a day to be kept holy.

The authority the Latter-day Saints have for observing Sunday as a day of rest can be found in the 29th section of Doctrine and Covenants:

9. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

10. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11. Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

12. But remember on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High confessing thy sins unto thy brethren, and before the Lord.

13. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Also in the 68th section, 29th verse:

29. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy.

From these words it is plain that the Lord designed that we should keep Sunday as a day of rest; for this is the day prescribed by our nation as a Sabbath. In many, if not all, of the States the laws are quite strict on this subject: and even the Jews, who regard Saturday as their day of rest, have to conform to the law, and refrain from outward labor and traffic on that day.

As we view it, it makes but little difference as to the day that is observed as a day of rest;

for our Sunday is Saturday to some of the inhabitants of the earth, and their Saturday is our Sunday. This depends on geographical position. A person sailing eastward from Asia to America finds that he has gained one day—that is, if it were Saturday according to his reckoning, when he reached San Francisco he would find it was Sunday. Navigators usually, when they cross the 180th meridian from Greenwich, rectify the dates. If they are sailing eastward they drop a day; if they are sailing westward, and cross this meridian, they count a day twice. So that Saturday in Asia, which would be observed by the Jews there as their day of rest, would in America be Sunday and our day of rest.

The children of Israel observed the seventh day as a day of rest—the day known to us as Saturday. But the Lord was crucified on Friday and arose from the dead on the first day of the week. It was therefore called the Lord's day. It seems that the day of Pentecost that year fell on the first day of the week, when the disciples "were all of one accord in one place."

In the Acts of the Apostles it is recorded that St. Paul and his companions arrived at Troas and "abode seven days, and upon the first day of the week, when the disciples came together to partake of the bread, Paul preached unto them."

Paul himself also alludes to it in his first Epistle to the Corinthians, 16th chapter, verses 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

The Apostle John describes himself as being in the spirit on the "Lord's day."

It would seem from these allusions that the disciples, after the death of the Savior, made a practice of meeting together on the Lord's day. This was not the Jewish Sabbath, neither was it recognized by law as a Sabbath until the time of Constantine. He prohib-

ited judicial proceedings on the Lord's day, and after that it was probably observed as a Sabbath in the place of Saturday, the old Jewish Sabbath, and grew into use as a day of rest and worship. We now observe it, because it is sanctioned by law, and it seems to make but little, if any difference, whether we call it Saturday or Sunday. It happens that the day we observe is called Sunday. But the great point is to observe one day in seven, and have it kept as a day of worship, a day of rest, a day when worldly thoughts and business shall be banished from our minds and from our habitations. It is in this spirit that Latter-day Saints should observe this day.

DURING the absence of the Editor a large number of questions have accumulated which have been received from various correspondents.

Among them is one from a brother in the south, in which he asks if an explanation can be furnished of the words of the Savior contained in the 23—26 verses of the 19th chapter of Matthew. These words are:

"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

"And again I say, unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

"When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

"But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible."

According to this version of the language used by the Savior, there is good cause for amazement and for the question to be asked which the disciples themselves asked, "Who then can be saved?" But the Prophet Joseph explained this 26th verse in a very simple manner. This is his version of the Savior's words:

"But Jesus beheld their thoughts, and said unto them, With men this is impossible; but if they will forsake all things for my sake, with God whatsoever things I speak are possible."

This makes clear the principle that the Savior intended to convey to His disciples, and is consistent and in perfect harmony with the words that follow, when He answered Peter concerning that which he and his fellow disciples should have as a reward for their faithfulness to Him.

AN esteemed correspondent makes some inquiries concerning the fate of the sons of perdition, and whether they will be resurrected or not.

This subject was treated upon with some degree of fullness in the Editorial Thoughts of the JUVENILE INSTRUCTOR of June 25th, 1891. In substance, the answer is that the atonement of our Lord and Savior Jesus Christ is infinite. All who take bodies on this earth and die, will be resurrected. The proofs of this are very abundant, and in the article referred to many of them will be found.

As to the future punishment of the sons of perdition, the Lord says that they shall go away into everlasting punishment, to reign with the devil and his angels. But, He adds, "The end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, *neither will be revealed*, unto man, except to them who are made partakers thereof. Nevertheless, I the Lord show it by vision unto many, but straightway shut it up again. Wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man, except they who are ordained unto this condemnation."

Some have entertained the idea, that after being resurrected, the sons of perdition would be deprived of their bodies, and forever be companions to the devil and his angels, being like them, without a body. This, our friend who writes says, was the view of the majority of the theological class of which he is the teacher. But some others, equally as intelligent, believe that the sons of perdition would never be raised, or if they were, the spirit would then be destroyed and go back

into its native element, and this would be the second death, and of course, the end of their torment.

In view of what the Lord says upon this subject, these ideas are, to some extent at least, speculative. Where the Lord has shown something concerning this by vision to those whom He has favored in this respect, they would not be justified in making it known. But the Elders are entirely safe in confining their views and teachings to the written word. That the sons of perdition will be resurrected there can be no doubt, if we rely upon what has been said by many of the prophets and apostles, as well as the Savior Himself. Argument beyond this concerning their future can scarcely be profitable.

An intelligent Stake Sunday School officer in a northern stake asks, "Is it necessary for a Sunday School teacher to have the Priesthood?"

He says that he was asked this question and he answered it as follows: that while he did not consider it absolutely necessary to have any Priesthood to teach in Sunday school, he certainly considered it better for the teacher to hold some portion of the Priesthood.

This is the correct view to take of this question.

He says that in one of the wards a young, worthy brother was told that he had no right to teach, on account of not holding the Priesthood.

Such action is entirely too technical. No man should be forbidden to do good. There may be young men who are capable of teaching in Sunday School who do not hold the Priesthood; but young men of that character ought to have the Priesthood conferred upon them. Of course, there is an authority connected with the Priesthood and blessings bestowed upon those who hold it which add to the qualifications of a teacher. At the same time we do not think that persons should be excluded from teaching in Sunday Schools

because they do not hold the Priesthood; for if that were done, what would become of the many efficient lady teachers among us?

WE are asked if the firstborn son of a family should die before his parents were sealed over the altar, would he not stand in his place in the resurrection as the firstborn, if the sealing ordinances by which children are sealed to parents were attended to after his death?

The deceased firstborn son, when sealed to his parents by the ordinance which God has given, would stand in his father's family as the firstborn.

The same correspondent asks another question to this effect: Is it necessary that a husband and wife sealed by President Young in his office before they had their endowments be afterwards sealed over the altar?

There is no doubt that the sealing ordinance when pronounced by the man having the authority is binding, and all the promises, if the conditions are observed, will be fulfilled. But for reasons which need not be explained here, it would be better in such cases for the sealing to be performed again when the opportunity offers to have it done over the altar.

WE are asked the question by a president of a theological class in one of the Stakes, whether the Elders of Israel in the time of Moses and after his death were holders of the Melchisedek Priesthood; if not, why were they called Elders?

The general understanding concerning this point is that those who were then called Elders held the Melchisedek Priesthood.

IN Switzerland a saw seven feet three inches in diameter is being used to cut large blocks of stone. The teeth are made of diamonds, held in small disks of steel. The cut is three-eighths of an inch wide, and about one square foot of Carrara white marble is sawn per minute.

HORACE GREELEY'S ADVICE.

AMONG the many good things which Horace Greeley wrote is the following vivid article on the misery of being in debt.

"To be hungry, ragged and penniless is not pleasant; but this is nothing to the horrors of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for a five years' struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

"I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would 'go into business'—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant 'shining,' and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business, so that it has been computed that but one in twenty of these achieves a pecuniary success.

"For my own part—and I speak from sad experience—I would rather be a convict in a state prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

"Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And if it had pleased God to spare either or all of my sons to be the support or solace of my declining years, the lessons which I should have earnestly sought to impress upon them is: 'Never run into debt! Avoid pecuniary obligations as you would a pestilence or famine. If you have but fifty cents and can get no more for a week, buy a

peck of corn, parch it and live on it, rather than owe any man a dollar!'

"Of course, I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of real debt—that which involves risk of sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray God to preserve him evermore!"

THE RUDDER.

OF what are you thinking, my little boy, with the honest eyes of blue,

As you watch the vessels that slowly glide o'er the level ocean floor?

Beautiful, graceful, silent as dreams, they pass away from our view,

And down the slope of the world they go, to seek some far-off shore.

They seem to be scattered abroad by chance, to move at the breezes' will,

Aimlessly wandering hither and yon, and melting in distance gray;

But each one moves to a purpose firm, and the winds their sails that fill

Like faithful servants speed them all on their appointed way.

For each has a rudder, my dear little boy, with a staunch man at the wheel,

And the rudder is never left to itself, but the will of the man is there;

There is never a moment, day or night, that the vessel does not feel

The force of the purpose that shapes her course and the helmsman's watched care.

Some day you will launch your ship, my boy, on life's wide, treacherous sea,—

Be sure your rudder is wrought of strength, to stand the stress of the gale,

And your hand on the wheel, don't let it flinch, whatever the tumult be,

For the will of the man, with the help of God, shall conquer and prevail.

Celia Thaxter.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 26.—Christ Before the Council.

PLACE.—Jerusalem. Age of Christ—33 years.

TEXT.—Matthew 26: 57—68.

57. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled¹.

58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60. But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses².

61. And said, this fellow said, I am able to destroy the temple of God, and to build it in three days³.

62. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace⁴. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God⁵.

64. Jesus said unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven⁶.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need we of witnesses? behold now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death⁷.

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands⁸.

68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

¹ Mark 14: 53. Luke 22: 54. John 18: 12. ² Psalms 27: 12. Psalms 35: 11. ³ John 2: 19, 21. ⁴ Matthew 27: 12, 14. Isaiah 53: 7. ⁵ Matthew 16: 16. John 1: 34. ⁶ John 1: 51. Acts 1: 11. Rev. 1: 7. ⁷ Lev. 24: 16. John 19: 7. ⁸ I. Nephi 19: 9.

LESSON STATEMENT.

After Jesus had been betrayed into the hands of His enemies in the Garden of Gethsemane, by Judas Iscariot, His disciples left Him, and He was taken away by the officers. They first brought Him to Annas, the ex-high priest, and father-in-law to the

acting high priest, (See *John 18: 13*) and then to Caiaphas, the high priest himself. There were assembled with the high priest at that time, all in readiness, the scribes and elders composing the great council of the Jewish church, known as the Sanhedrim. The members of the body were generally anxious to see Christ put to death, and so sought for men who would testify falsely against Him, but for a time they were unsuccessful in these wicked attempts. At last, however, two unprincipled men were found who were willing to perjure themselves to bring Jesus to the cross. These declared that Christ had said He could destroy the temple and build it again in three days. These words were false representations of His meaning (See *John 2: 18—21*), for on the occasion referred to He had spoken of His own body, calling it the temple of God, and saying that it should be raised in three days. During all these scenes Jesus remained humbly silent; then the high priest called upon Him, using his authority in the name of the living God, to answer whether He was or was not Christ, the Son of God. Jesus answered in the affirmative, saying that the Son of man should hereafter be seen sitting on the right hand of power and coming in the clouds of heaven. Before the prejudiced minds of the council, these words were sufficient to warrant the charge of blasphemy; so the high priest rent his clothes—a sign understood by the people to mean that this terrible offense had been committed, and the council at once adjudged Him worthy of death. Many of those present then insulted the meek sufferer by spitting in His face; they also struck Him with their hands and tauntingly asked Him to use His power and tell them who had struck Him. All these scenes took place during that one terrible night. When morning came these wicked men continued their endeavors to have Christ put to death.

NOTES.

HIGH PRIEST.—The chief ecclesiastical officer recognized among the Jews. At the time of Christ's arrest

this was Caiaphas, though the officers took our Lord first before Annas, who had been high priest some time before. This was more an act of official courtesy than aught else, perhaps for the ex-high priest held no personal authority.

SCRIBES.—The word really means "writers," "clerks," or "secretaries;" and in the Old Testament these terms fully express the scribes' duties, but in the time of Christ they were regarded as religious instructors. The scribes resembled much the Pharisees in their practices, and they were often reproved by the Savior for their bad example and the false practices of their lives. (See *Matthew 23: 13; Mark 12: 38-40; Luke 11: 44.*) They seem also to have acted as lawyers. (Compare *Matthew 22: 35 with Mark 12: 28; also Matthew 23: 13 with Luke 11: 52.*)

COUNCIL.—This was the Jewish Sanhedrim, the supreme assembly of the Church, and was instituted in its original form by Moses when he appointed "seventy men of the elders of Israel to be elders of the people and officers over them." (*Numbers 11: 16, 17.*) In the early times of the Jews this council held jurisdiction over the whole people, and its authority extended even to the infliction of the death penalty; but in the time of Christ, the jurisdiction of the Sanhedrim seems not to have extended beyond the boundaries of Judæa, as is shown by the fact that when the Savior was in Galilee the officers had no authority over Him. After the subjugation of the Jews by the Romans, capital punishment could be inflicted only by the warrant of the Roman governor, hence the limit of the power of the council in the case of Christ was to adjudge Him worthy of death, and then endeavor to induce Pilate, the governor, to inflict it. The procedure of this council was regulated by stringent laws, many of which were willfully violated in the proceedings against the Savior. From the standpoint of Jewish law, as understood and taught in that day, the trial of Jesus was illegal.

SON OF MAN.—This title is often found in the scriptures referring to Jesus Christ. In the Old Testament, however, it applies to mankind generally, (*Job 25: 6; Psalms 8: 4*), and also as a title of a prophet, especially Ezekiel. In the New Testament the expression is only used with reference to Jesus Christ; and throughout the four gospels it is never applied except by Himself. The title expresses Christ's human attributes with almost pathetic fullness.

RENT HIS CLOTHES.—This act among the Jews betokened high disapprobation, and was usually done as a sign that some great sin had been committed. Historians tell us that when the high priest rent his clothes while sitting as the president of the council, it was a declaration that blasphemy toward God had been committed in his presence.

BLASPHEMY.—The sin of showing irreverence or disrespect to God, especially the taking to one's self the credit for power or glory belonging to Deity. This sin was considered worthy of death.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That the council before whom Christ was tried had previously sought false witnesses to testify against Him. 2. That He was tried by a biased court and illegally convicted. 3. That He was extremely meek throughout His trial. 4. That he prophesied of His second coming. 5. That He received insults humbly when given by His persecutors.

QUESTIONS ON THE LESSON.

1. Before whom was Christ taken when arrested? 2. What is meant by high priest? 3. Who were the scribes? 4. Before what council was Jesus tried? 5. Where did this council meet on this occasion? 6. Why did the council seek witnesses against Jesus before the time of His trial? 7. How many false witnesses were found? 8. What did they testify against Him? 9. To what had Jesus really referred when He made the expression charged against Him? 10. What question did the high priest ask Christ? 11. What did Christ reply? 12. What did the high priest then do? 13. What did he say? 14. What did he mean by rending his clothes? 15. What is blasphemy? 16. What did the council decide? 17. How did the people present treat Jesus? 18. How did He receive their treatment?

WHOLESOME THOUGHTS.

FROM PRESIDENT GARFIELD'S SPEECHES.

FOR the noblest man who lives there still remains a conflict.

—Every character is the joint product of nature and nurture.

—If the power to do hard work is not talent, it is the best possible substitute for it.

—Great ideas travel slowly, and for a time noiselessly, as the gods whose feet were shod with wool.

—I feel a profounder reverence for a boy than for a man. I never meet a ragged boy in the street without feeling that I may owe him a salute, for I know not what possibilities may be buttoned up under his coat.

For Our Little Folks.

A THIEVING HEN.

MOTHER has two hens named Brownie and Fluffie. Mother had set Brownie two weeks before Fluffie began to cluck. Fluffie being a young hen and having never set before, mother thought it would be best to be sure whether she was going to sit before she gave her a nest full of eggs to spoil; but Fluffie being impatient and not willing to wait for her mistress, for she thought her very slow in finding out that she wanted to set, concluded that she could not wait. So the next time she saw Brownie come from the nest to get something to eat, she hurried to it and took possession of it, leaving Brownie without any nest.

In one week from that time Fluffie came off with her brood of chickens, a proud and happy mother.

*Cora E. Jakeman,
Age 12.*

PROVO, UTAH.

THE GREAT SALT LAKE.

THE Great Salt Lake may be called an inland sea. It is so full of salt that fish cannot live in it, but many gulls inhabit its shores and islands.

On the south-east shore of the lake is the pleasure resort, Garfield Beach. Many people go there every summer from all parts of the world to enjoy its fine bathing, for the

water contains so much salt that a person can bathe with little danger of sinking, as the salt makes the water heavy, so that a person's body will float in it. There is also a pavilion built out in the water for the purpose of a dancing hall and for other amusements. Boats are also kept there, and a person can take a ride out on the water as far as he may wish to go.

The steamer, "General Garfield," plied upon the waters of Salt Lake a few years ago, but does not run now.

The Jordan, Weber, Logan and Bear Rivers all flow into Great Salt Lake, but it has no outlet that has ever been discovered. Some think that it has an underground outlet connected with the ocean. But it is most likely that the only outlet for the water is by evaporation, that is by being heated in the sun and carried away in the form of steam or vapor.

The south-western shore of Great Salt Lake borders on the great western desert, therefore there are no thriving towns and cities on that shore.

It is claimed that Great Salt Lake at one time covered a great portion of this western country, and I believe it myself, for the mountains show the marks, especially those on the desert. Many rocks and shells on the desert show that water once covered that vast sandy plain.

W. N. D.

THE CHAMOIS.

THE agile inhabitant of the lofty Alps—the graceful chamois (pronounced shammy,)—shows the greatest affection for her young.

A Swiss hunter, while pursuing his dangerous sport, observed a mother chamois and her two kids on a rock above him. They were sporting by her side, leaping here and there around her. While she watched their gambols, she was ever on the alert lest an enemy should approach.

The hunter, climbing the rock, drew near, intending, if possible, to capture one of the kids alive. No sooner did the mother chamois observe him, than, dashing at him furiously, she endeavored to hurl him with her horns down the cliff. The hunter, knowing that he might kill her at any moment, drove her off, fearing to fire, lest the young ones should take to flight.

He was aware that a deep chasm existed beyond them, by which he believed the escape of the animals to be cut off. What was his surprise, therefore, when he saw the old chamois approach the chasm, and, stretching out her fore and hind legs, thus form with her body a bridge across it!

As soon as she had done this, she called on her young ones, and they

sprang, one at a time, on her back, and reached the other side in safety! By a violent effort, she sprang across after them, and soon conducted her charges beyond the reach of the hunter's bullets.

Trust your mother: she, in most cases, will find means to help you out of trouble, and in any event she, above all others, can sympathise with you in distress.



THE CHAMOIS.

A PECULIAR HEN.

WE have a white hen that hasn't as much common sense as other hens have. Early in the spring when she wanted to lay she sat on the roost, dropped her eggs to the ground, and broke some of them.

When she had laid eight or ten eggs she wanted to sit. She sat on the roost night and day, for a week or two, then she found that there were no eggs under her, and went

and tried to drive another hen off her nest but the hen would not go, so they both sat on one nest.

We found that this wouldn't do so we tied her up and left her without food, for two or three days, then we turned her loose but she went to the other hen and tried to drive her off. We caught her again and she is still tied up.

*Elenor R. Everton,
Age 11 years,*

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NURSERY RHYMES AND RIDDLES.

Two legs sat upon three legs,
With one leg in his lap;
In comes four legs,
And runs away with one leg;
Up jumps two legs,
Catches up three legs,
Throws it after four legs,
And makes him bring back one leg.

WHAT shoes are made without leather,
With all the four elements put together—
Fire and water, earth and air?—
Every customer has two pair.

OLD mother Twitchett had but one eye,
And a long tail which she can let fly;
And every time she went over a gap,
She left a bit of her tail in a trap.

As I went through the garden gap,
Whom should I meet but Dick Red-cap!
A stick in his hand, a stone in his throat.
If you'll tell me this riddle, I'll give you a groat.

IN marble walls as white as milk,
Lined with a skin as soft as silk,
Within a fountain crystal clear,
A golden apple doth appear.
No doors there are to this stronghold,
Yet things break in and steal the gold.

“A” WAS AN APPLE PIE.

A was an apple pie;	B bit it;
C cut it;	D dealt it;
E eat it;	F fought for it;
G got it;	H had it;
J joined it;	K kept it;
L longed for it;	M mourned for it;
N nodded for it;	O opened it;
P peeped into it;	Q quartered it;
R ran for it;	S stole it;
T took it;	V viewed it;
W wanted it;	X, Y, Z, and &,

All wished for a peice in hand.

V AND I.

WHEN V and I together meet,
We make the number Six complete.
When I with V doth meet once more,
Then 'tis we Two can make but Four.
And when that V from I is gone,
Alas! poor I can make but One.

TWO ROBIN REDBREASTS.

Two Robin Redbreasts built their nests
Within a hollow tree;
The hen sat quietly at home,
The cock sang merrily;
And all the little young ones said,
“Wee, wee, wee, wee, wee, wee!”

One day (the sun was warm and bright,
And shining in the sky)
Cock Robin said, “My little dears,
'Tis time you learn to fly.”
And all the little young ones said,
“I'll try, I'll try, I'll try.”

I know a child, and who she is
I'll tell you by-and-by,
When mamma says, “Do this,” or “that,”
She sighs, “What for?” and “Why?”
She'd be a better child by far
If she would say, “I'll try.”

ANSWERS TO RIDDLES. 1. Man, stool, leg
of mutton and dog. 2. Horse shoes. 3.
Needle and thread. 4. Cherry. 5. Egg.

A GHOST IN THE MAINTOP.

THE scene of ghostly experience has been shifted to the sea. An English newspaper says the mate of a ship ordered some of the youths to reef the maintopsail. When the first got up he heard a strange voice saying, "It blows hard!" The lad waited for no more; he was down in a trice and told his adventure. A second immediately ascended, laughing at the folly of his companion, but returned even more quickly, declaring that he was quite sure that a voice not of this world, had cried in his ear, "It blows hard!" Another went, and another, but each came back with the same tale.

At length the mate, having sent up the whole watch, ran up the shrouds himself, and when he reached the haunted spot heard the dreadful words distinctly uttered in his ear:—

"It blows hard!"

"Ay, ay, old one, but blow it ever so hard, we must ease the earrings for all that," replied the mate, undauntedly; and looking around he saw a fine parrot perched on one of the clews—the thoughtless author of the false alarms—which had probably escaped from some other vessel to take refuge on this.

TOMMY'S TOILET.—Tommy (inquiringly)—Mamma, is this hair-oil in this bottle? Mamma—Mercy, no! That's mucilage. Tommy—I guess that's why I can't get my hat off.

WAITING FOR THE MAY.

FROM out his hive there came a bee;
"Has spring-time come or not?" said he.
Alone within a garden-bed,
A small, pale snowdrop raised its head.

"'Tis March, this tells me," said the bee:
"The hive is still the place for me;
The day is chill, although 'tis sunny,
And icy cold this snowdrop's honey."

Again came humming forth the bee;
"What month is with us now," said he.
Gay crocus-blossoms, blue and white
And yellow, opened to the light.

"It must be April," said the bee,
"And April's scarce the month for me.
I'll taste these flowers (the day is sunny),
And wait before I gather honey."

Once more came out the waiting bee.
"'Tis come; I smell the spring!" said he.
The violets were all in bloom;
The lilac tossed a purple plume.

The daffodil wore a yellow crown;
The cherry-tree a snow-white gown;
And by the brookside, wet with dew,
The early wild wake-robins grew.

"It is the May-time," said the bee;
"The queen of all the months for me;
The flowers are here, the sky is sunny;
'Tis now the time to gather honey."

HARD TO GET AT.—A "summer boarder" once said to a small boy dressed in a broad straw hat, a gingham waist, long trousers and bare feet: "Hello, little boy. What is your name?" "Same as pa's," said the boy. "What's your pa's name?" "Same as mine." "I mean what do they call you when they call you to breakfast?" "They don't nuvver call me to breakfast." "Why don't they?" "'Cause I alluz git there the fust one."

CHILDREN'S CHORUS,

Welcome to All.

WORDS AND MUSIC BY H. A. TUCKETT.

*Allegretto.**f* Girls.

Boys.

1. Welcome to all, with joy we give you greet-ing, And may our blythsome singing
 2. Welcome to all, and may all care and sor-row Be ban - ished a - far, that

glad - den ev-ery heart; Welcome to all: the air with music's ring - ing,
 all may hap-py be; Welcome to all: and may your smiling fao - es

CHORUS.

Waltz time.

and may you all be hap - py when we part. } And we gal - ly sing,
 great us with cheer, as we war - hle forth in glee. }

tra, la, la, la, And we gal - ly sing, tra, la, la, la, And we

gal - ly sing, tra, la, la, la,

We're as hap - py as larks all the day.

In the chorus, let the children join hands and swing from right to left, at each measure.

STAMMERING CURED.

PROF. E. R. DUMONT, late Principal of the Celebrated Institute for Stammerers of Boston, Mass., will remain at the Cullen Hotel, Salt Lake City, a few weeks longer. Hundreds of commendations from eminent teachers, ministers, physicians and former pupils can be seen at Mr. DuMont's rooms. One lately received is published below.

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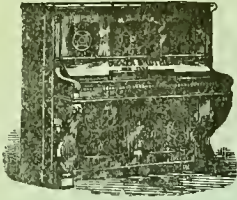
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